THE

DISCOVERY

OF

A GREAT PLOT INTENDED

Against the City of LONDON, to have robbed, and murthered the Citizens and Inhabitants: And the Names of the Actors.

ALSO,

The victory at Arundell

Castle, obtained by Sir WILLIAM WALLER;

And the taking of:

2. *Ladies.*
4. *Collonels.*
3. *Sergeant Maiors.*
12. *Lieut. Collonels and Captains.*
50. *New Captains for the Commission of Array.*

100. *Gentlemen.*
50. *Gentlewomen.*
4000. *pound in money.*
25. *Barrels of Gunpowder.*
1000. *Common souldiers, with other rich commodities.*

TOGETHER WITH

A Full Satisfaction, concerning the three Queries about the great Controversie and different Opinions of the Observing of Holy dayes.

Published according to Order.

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Full Satisfaction concerning the three Quæries about the great Controversie and different opinions of the observing of *Holy dayes*.

1. Quer. *VVhether the Institution of other Holy dayes besides the Sabbath, be of Divine Right?*

Answ. THat which is of divine Right, is recorded in holy Scripture to be expresly commanded by God, or warrantably practised by his people. But so are none of our Holy dayes. *Ergo*, not of Divine Right.

2. Quer. *VVhether there be any Precept or example Apostolicall, to warrant or condemne the celebrating of any such dayes, or neither.*

Answ. This Quere is needlesse: but to give further satisfaction. In Scripture there is no such precept, but the superstitious observation thereof is so farre forbidden, that *Paul* would have us so to carry our selves herein, that no man may condemn us for the superstitious respect of an Holy day. *Coloss.* 2. 16. But the third is the main Querie intended.

3. Quer. *VVhether the Church and Civill Magistrate, have Authority to institute any such yeerly Festivals?*

Answ. We are here to understand who is meant by the Church and Civill Magistrates; and that first negatively, not such as the Apostles in the primitive Church, for they were spoken of in the former queries: but affirmatively the Church now remaining, and the Governours and Officers thereof: To which we answer, That in respect of civill obedience they may impose lawfull commands on certain dayes, but have no power to consecrate a day, or make it holy. The Sillogisme is this.

If we finde that the Church and Civill Magistrate, or either have authority in godly policy and civill respects to appoint the

the ſolemnity of yearely Feſtivall dayes, the Holy dayes by them appointed may be obſerved: but they have authority (if they ſee it expedient) *Ergo*, they may be obſerved.

But this argument of theirs proves nothing, to impoſe a neceſſity, or that the conſcience is bound to obſerve ſuch dayes, as more holy then others: no more then if one ſhould ſay, We are bound in conſcience to ſpend all we have in houſe-keeping this Chriſtmas: For if the Miniſters and Churchwardens have authority to beg our charity for the poor, we may give them all we have. But they have ſuch authority, therefore in conſcience we muſt give away all: this proves nothing, but to ſearch the particulars more exactly.

1. The Major they prove thus. *That the Church or Civill Magiſtrate have Authority to appoint and inſtitute yearly Feſtivals in policy and civill reſpects, is warrantable by the example of* Purim. Eſther. *the 9.* Mordecheus *and* Eſther, *appointed a new Feſtivall day, not inſtituted of God and binde every one to the obſerving thereof, that none ſhould fail to obſerve it.* Verſe 27. *From this* Bellarmine *concludes, That men are bound in conſcience to obſerve Feſtivall dayes.* Bellar. cap. 10. *So alſo our* Downy *Mer. pag.* 1050.

Anſw. 1. Though we do not utterly reject Feſtivall dayes, yet we acknowledge none neceſſary (ſaith Doctor *Willet*) more then are of the Holy Ghoſts appointing in the Scripture. 2. We deny that the conſtitutions of the Church do binde chriſtians, in reſpect of the dayes themſelves, in conſcience to keep them, otherwiſe then they may give offence by their contempt and diſobedience to the wholſome decrees of the Church: for it ſelfe in its owne nature is indifferent, nothing bindeth abſolutely in conſcience but that which is warranted by the Word. Wherefore keeping of Holy dayes being not enjoyned, but left indifferent in the Word, bindeth no otherwiſe, then as we have ſaid. 3. The example of *Eſther*, did binde the obſerver in conſcience, not in regard of the day, but of the promiſe which was made for themſelves and their ſeed, to keep it: but

first their consent was required: and therfore there was no feast instituted for that so miraculous a passage over *Jordan*: none for the walles of the fall of *Jerico*: nor for the slaughter of the *Midianites* in the time of *Gideon*: nor for that other no lesse admirable of the *Ammonites* and other people confederate in the dayes of *Jehoshophat*, neyther for that of the *Assyrians* when the Angell of God destroyed the whole hoast. And who can reckon up those so many the like miraculous deliverances, for remembrance whereof notwithstanding there were no solemn dayes dedicated. *Ser.* 25. on *Esther*. 9. 4. *Mordecheus* besides his ordinary authority as a chiefe Governour, had also some Prophetical directions to institute this day of rejoycing (being held to have written also that Book of *Esther*) which cannot now be drawn to an ordinary president. 5. Lastly, it seemeth rather to have been appointed as a Festivall day of rejoycing, and thankesgiving, for the joyfull remembrance of that deliverance, then as a new Holy day to be kept with that strictnes, as the Holy dayes appointed by the Law: for they kept it with joy and feasting, and sending presents one to another. *v.* 19 Like as now in the Church of *England*, the 5. of *Novemb.* is appointed by Act of Parliament to be celebrated, not as a new holy day, with Injunctions of abstinence from worke the whole day, but only to assemble together in the Congregation, to give God thanks for so great a deliverance. 2. *They bring in the example of the dedication of the Temple, to which I answer*

Answ. 1. There was no yearly memory thereof kept nor instituted; neyther for the restitution of the Temple by *Ezekiah*, after the prophanation thereof by *Ahaz* and *Urias*, nor by *Iosias* after the same had been most horribly polluted by *Manasses* and *Amon*: nor by *Zerobbabel*, *Esdras*, or *Nehemiah*, after it was redified: when it had been utterly destroyed by the *Chaldees*. 2. These were shadowes of the things to come, but the body is in Christ. The first Argument you see is nothing worth: The minor they prove thus:

If the Church or Magistrate may celebrate Festivalls for temporall mercies, they may doe it for spirituall mercies, and appoint dayes for the one, as well as for the other.

Answer. The difference is not in the cause, but in the thing: not about the matter for which the dayes are celebrated, but how farre the celebration it selfe is superstitious, and what is binding, and therefore we shall proceed to the ensuing considerations

1. *Whether an holinesse may be ascribed to these dayes, or whether they be only indifferent, and meerely civill and politic ll. But assuredly no holinesse is to be ascribed, and therefore not necessary, though sometimes expedient.*

That they are indifferent is proved alresdy, and holinesse not to be ascribed to the day. And therefore it is recorded in the confession of *Augsburg. Art.* 4. That concerning Festivall dayes &c. they are things indifferent, which where is no danger of giving offence, may be well omitted. And let them therefore be pleaded never so expedient binding to the conscience, they cannot be.

So then it will necessarily follow (as themselves cannot deny) *that these dayes being no more holy then others, to be observed* (except for some civill obedience temporalls to the Magistrate) *or in some cases for some thankfull remembrance, to praise God for some deliverance or mercy received, Christians are not bound in conscience to observe them, nor in the observing thereof to attribute holinesse to these dayes above others.*

So that in some respects we agree in the generall rule, that in all different things, of civill use, (in temporall respects) *the Magistrate may command and we are bound to obey, either for the observing a day, or the not observing a day,* (where the Scripture is silent and conscience free) *But in things of Religious use in the worship of God: we are to obey nothing by the pretended Authority of the Church. But what Gods word expressely commands, or for which we have expresse precept, in things of Religion, and worship, the Scripture must command the Church and Magistrate.*

Buts

But whereas they say *in ciuill indifferent things the Church and Magistrate, may command us.*

Answers. This must exactly be obserued; that without authority from the word of God, they cannot binde the conscience. And therefore according to their owne rule, *we are to enquire, wherein, or in what cases, the obseruing of such dayes may be expedient, and in what cases not expedient.* It is expedient, as before upon the receiuing of some blessing from God. *The remembrance of which should be kept not by attributing holinesse to the day, as hath been formerly the custome*: Whereby 1. Arose an opinion of a necessity even with feare of sin for the breaking of them, which is contrary unto the Christian liberty. 2. The holinesse of one day was accounted greater then of another, as though Gods grace was most easily found, and more largely granted on the festivall dayes, then on others, and in this feast, rather then in that. 3. There was also joyned an opinion of merrit even by the work it selfe wrought, as though by the ceasing on such dayes from worke they, had done an holy Act, 4. There followed a neglect to heare Gods word on other dayes. 5. And lastly, There issued a carefull and scrupulous ceasing from all handiwork, after the manner of the Iewes, and the obseruation of the time of the Feast, from one twilight, unto the other. And therefore by the common Lawes: *Ad animæ periculum pertinent superstitiosa temporum obseruationes*: superstitious obseruation of dayes bringeth danger to the soule.

Neither indeed was it *Mordicheu's* purpose, to institute any new worship of God: and to ascribe unto the dayes of *Purim*, (which example is so much alleadged) any greater holinesse, then unto other dayes, neither to binde any mans conscience to the obseruation of this Ordinance, as they are to those things which God himselfe hath commanded; But whereas God hath granted unto man six dayes of labour, and hath left it to his will, either to labour, or to imploy it in holy things, as saith *Marlyn. Mordicheus* only respected this, that these dayes should

rather

rather be beſtowed in the remembrance of the benefits of God: and in giving thanks for ſuch a deliverance, then to binde the conſcience ſo from handy work, the reſt of the day as if God himſelfe had commanded it out of abſolute neceſsity. And thus the nativity of Chriſt: the Epiphany &c. are to be obſerved. We have now many holy dayes in our Kallender, but of old; for the ſpace of foure hundred yeares after Chriſt, theſe were the only ſolemne Feaſts in the Church. *Easter*, *Whitſontide*, *the nativity of Ieſus Chriſt* the *Aſcention* and the *Epiphany*.

2. And therefore to conclude with the laſt conſideration, conſider that when by obſerving any ſuch day: God is either by ſuperſtition or prophaneſſe diſhonoured: (although the remembrance of the mercy of God be required) yet the day is not to be kept; except ſuch abuſes be taken away, but neceſſary to be ſuppreſſed, and forbidden. Therefore the Church, and Magiſtrate, have power to ſuppreſſe and forbid them, when they are either inſtituted to a ſuperſtitious uſe, or uſed prophanely, and ſo, though the nativity of Chriſt, and other Feſtivalls may be celebrated, yet as they were inſtituted to a ſuperſtitious uſe, and are frequently abuſed to a carnall liberty, and prophaneſſe, it is neceſſary, they ſhould bee reformed: in name, end, and uſe. For, 1. No day dedicated to an Idoll is lawfull to be obſerved, but Chriſt-mas day is dedicated to the Idoll of the Maſſe, and others, dedicated to Saints, and therefore ought be reformed. 5. The end is to give power to the Prelates, to trample upon our conſciences. 3. And laſtly, the uſe is very prophane, to dedicate dayes to Saints, is to aſcribe that to the creature, which is onely proper to the Creatour; which is Idolatry. And every Proteſtant is bound, ſo farre as the celebration of Chriſts nativity or other Feſtivall dayes are Idolatrous, or Heathenish to the indeavour to have them purged.

The Discovery of a Great Plot intended against London.

A Letter hath been intercepted, which together with other circumstances discovered, the suspition of a plot intended against the City of London, a great Popish Priest fetcht out of prison was appointed the quarter master Generall, Sir *Basill Brookes* also is nominated, with Master *Violet* and some others: and there is great care taken for the further searching of it out.

It seems they intended to have raised a mutiny in the City, by Propositions, which should have pretended Peace, but only intended for the destruction and ruine of the City. For at the same instant of time that they had raised a mutiny in the City by sowing division in a plausible pretence of peace, and taking the opportunity wherein our Forces are sent to Sir *William Waller*, and others to have falne upon the City with a great Army, as possibly could haue been gathered. O what a sad day might this have proved to the City, when we our wifes children, and all we have should have been made a prey to the Enemy, and our streets smeered with the blood of Protestants; but God: hath turned the hurt from us, and layd it upon theyr own heads as appeares by the following Relation.

The victory at Arundell Castle.

Sir William Waller *still goes on conquering, and hath certainly taken Arundell Castle, it was delivered up to him on Saturday morning last: the Commanders and Souldiers in the Castle being much divided against themselves, which caused a Parley: and the Castle to be delivered up to Sir* William, *in which he took as followeth. Viz.*

2. Ladies.
4. Colonells.
3. Serjeant Majors.
12. Lieutenant Colonells and Captains.
50. New Captains for the Commission of Array.
100. Gentlemen.
50. Gentlewomen.
4000. pound in money.
25. Barrells of Gunpowder
1000. Common Souldiers, & rich treasure, to pay the souldiers during the siege.

FINIS.